

# T R Y A L

O F

Father *John-Baptist Girard*,

On an Accusation of

QUIETISM, SORCERY, INCEST,  
ABORTION and SUBORNATION,

Before the

Great Chamber of Parlement at *Aix*,

At the Instance of

M<sup>rs</sup> *Catherine Cadriere*.

CONTAINING,

- |                                                                                                    |                                                                                                                      |
|----------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|
| I. Minutes of each of the CASES, as they were taken for the Use of the Judges.                     | V. The Interrogatory of Father <i>Girard</i> .                                                                       |
| II. The Speech of the President at the Opening of the Proceedings.                                 | VI. The Harangue of his Advocate in his Defence.                                                                     |
| III. The Speech of M. <i>Chandon</i> , Advocate for the Complainant, in Maintenance of the Charge. | VII. The Confrontation of Father <i>Girard</i> and Miss <i>Cadriere</i> .                                            |
| IV. The Examination of the several Witnesses.                                                      | VIII. The Reply of M. <i>Chandon</i> to all urged in the Defence.                                                    |
|                                                                                                    | IX. The Recapitulation of Monsieur, the President, and his pronouncing the Definitive Judgment of that Assembly, &c. |

WITH A

PREFACE by Monsieur C——, a learned Refugee at the *Hague*.

L O N D O N :

Printed for J. ISTE D, at the Golden Ball in Fleetstreet; T. ASTLEY, in St. Paul's Churchyard; E. NUTT, at the Royal-Exchange; A. DODD, without Temple-Bar; and J. JOLLIFFE, in St. James's Street. M DCCXXXII.

[Price One Shilling.]

# T R A Y L

If any Man alive can believe  
 Miss Cadwall's Evidence, or think  
 otherwise of her than as of an  
 impudent abandoned Impostor  
 let him forbear to charge the  
 Papists with Superstition  
 or Credulity. Feb. 18



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P R E F A C E by Monks C. — a learned Religious  
 at the House.

E O U N D I N G  
 Printed by J. B. Smith, at the House of the Lord, in the City of London.  
 [The One of the House]



E H T

Hague.

To Sir J. B. R P

SINCE my Arrival here, I have had the good  
 Luck to procure, by the Help of your Relation,  
 Mynheer D—, a Copy of the TRIAL I mentioned  
 in my MEMOIRS, with a curious Preface and  
 written by a learned Refugee, and designed for  
 the PRESS, had the Author not been restrained by  
 the Marquis De F—'s Commands, and a Present by  
 Way of Recompence for his Loss. I had it but a  
 fortnight, and so long a Translation in so short a Space,  
 was, I assure you, no small Labour to a young Author.  
 My Haste must excuse to you some small Mistakes  
 in the Performance, as I hope it will too the Short-  
 ings of this LETTER; for, to tell you the Truth,  
 I am so heartily weary of Writing, that I am able  
 to add no more than that

I am



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THE

## P R E F A C E.

**M**ADAM CADIERE'S Affair, so far from making less Noise since it has been determined, as one would naturally have supposed it would, seems to take up Conversation more than ever. Men are render'd Curious by the odd Circumstances attending Girard's Acquittal, and begin to listen more attentively to the Story of his Crimes since, maugre all the Interest and Money that the JESUITS have expended on this Occasion, 15 of the 24 Judges believed him Guilty. Not France only, but all Europe, had their Eyes on the Parliament of Aix, while that Proceeding depended there: It certainly reflected highly on the Christian Religion in general, that a Priest who assumed the Vocation of preaching Christ and the Gospel, and under that Veil granted every where Admittance, should have been guilty of seducing a young Lady, eminently devoted to Piety, and whose Innocence was considered subservient to the lustful Inclinations of her blind Guide. When this Matter first broke forth, the World were not so much amazed; they perhaps thought it would not come out near so black as it has done; the Amours of Priests are much more talked of than they ever outwardly appear to deserve. Whether the Clergy are out of favour with the People, throughout Europe, and so are scandalized with a popular Gout; or whither their Cunning and Interest be so great that they constantly find Ways to conceal whatever Villanies they commit of this Kind, is hard to determine; perhaps he would come nearer Truth who should assign both as the Causes: For certain it is, notwithstanding the outward Respect which from fear is paid them, none (but their Devotees) have much Regard for the Priests in their Hearts and of them the JESUITS, who by their Address they have pushed themselves into Power, yet have a very inveterate Party of Ecclesiasticks as well as Layicks to deal with, who fail not upon all Occasions to represent them in the blackest Colours to the World. This however, gives the Jesuits Opportunity to make all pass for Spite which is said against them. They immediately cry out on the Malice of their Enemies, as soon as a Discovery, like that of Girard's, is made; they impute it to the Envy of their Opponents, and the great Sanctity

Person accused. Their Intimacy with the Great, (which indeed is the chief Policy of their Order) serves often to quash Complaints before they are so much as formed into Processes at Law; and this not only by their interfering expressly by their Authority, but even from the fear which People are in from the Knowledge of that Influence which these holy Fathers, whenever they are pleased to exert it, have over Men in Power, especially those whose Consciences they direct.

Altho' when Miss Cadriere's Affair broke out at Toulon, the Jesuits thought it a Slur so great upon their Reputation, that by all Means it ought to be removed; and therefore determined to bring it to a publick Trial, through a Perswasion that by their Management it would be no difficult Matter to bring off Father Girard, and make the whole Affair pass for the Effect of Folly, Madness or Delusion, in La Cadriere; yet they were soon convinced that in this they had made a very wrong Step; for the Prior of the Carmelites, who had confessed the young Lady, and by that Means had learnt from her all that had pass'd with Girard, and at her Request had told it to the Bishop, was involved in the Beginning of the Proceedings. This stirr'd up his Friends as well as the unfortunate Cadriere's, which, tho' they could not prevent both his and her meeting, with a great deal of Hardship, and the Injustice palpably done them at Toulon, yet they procur'd the whole to be laid before the PARLEMENT at AIX; and in the mean Time, by the Cases, Depositions, &c. which they published, gave the World so much Light into the Jesuit's Conduct, that the Order fell into a more than ordinary Concern. At Paris it became the reigning Topic; and the Fathers, who neither want Penetration nor Intelligence, found there was a prodigious Majority against them in the Opinion of the People. This occasioned their bestirring themselves with more Assiduity than ever; for it must be own'd, whether to the Praise or Dispraise of their Society, others must determine, that they stick close to one another, and never abandon a Jesuit under Persecution, even tho' carried on by the INQUISITION itself. For this Reason they dispatch'd proper Persons, proper Instructions, and something still more proper, for making all Things glide easily at Aix. Yet lest these Precautions should prove ineffectual, they endeavour'd also to stretch their Interest at Court, tho' the principal GREAT MAN to whom they apply'd affect'd to speak in general Terms, and to promise little. Others, who knew how to make the Fathers subservient to their Ends, never boggled, but undertook roundly for whatever could be asked them. The Agents at Toulon had not acted with that Dexterity usual to the Emissaries of this Order; they had rightly judg'd nothing could avail more to their Purpose than procuring some Witnesses to confront those produced on the other Side; and, if it were possible, to bring those who had sworn on that Side over, or at least to make them waver.



in their Evidence; but they executed their Project so bunglingly, that the Friends of La Cadiere soon found it out: They traced it with such Care and Diligence, and made so thorough a Detection, that the Relation of it being added to their former Case, Men began to grow impatient at such Proceedings, and the Clamour from running on Girard alone, fell now upon the whole Order. Monsieur CHAUDON, Advocate for Mademoiselle Cadiere, is a Person not only remarkable for all Things that render him excellent in his Profession, but is conspicuous also for the greatest Sweetness of Temper, the most persuasive Manner of Speaking, and a Firmness of Soul neither to be softened nor shaken. His Character was at the Top of the Pleaders before he was engaged in this Affair, but his Conduct herein has given him yet a greater Eclat, especially since he had the Boldness to attack the Society without Disguise, and imputing some of Girard's Iniquities to the Maxims of his Order. After a tedious Expectation of the Event of this Affair, and when all the World imagined some very extraordinary Punishment would have been inflicted on whomever should be found Guilty, at last the oddest Period was put to the Prosecution, and Girard, by the Clemency of the Gallick Constitution, acquitted, against the declared Opinion of the Majority of his Judges. The Sentiments this has occasioned in France, and elsewhere, are various: Some are inclined to believe the Judges acted according to their Consciences; others, that it was adjusted to the State Things were in, as to the general Notions of the People, who were fully convinced of Girard's Guilt; and the Judges would not, most of them, hazard their Reputation so far as to decree the contrary. This Medium was therefore found to acquit him of Punishment, and yet to acknowledge him, in their private Judgments, to have deserved it. A MARVELLOUS WAY of doing Justice, indeed!



# THE HISTORY OF THE LIFE OF **T R Y A L** **O F**

## **Father John-Baptist Girard.**

*Minutes for Mr. Fanfon, Councillor of the Parliament,  
 &c. of the Complainant Mary-Catherine Cadiere's  
 CASE, with the Proofs, &c.*

**T**HAT Complainant was left while very young, under the Care of her Mother, who was extremely assiduous in bringing her up to a Life of the utmost Piety and Devotion, that she herself having no relish for worldly Things, gave up her Mind entirely to the Contemplation of spiritual Matters, and was determined in herself to quit All for Retreat, where she might enjoy, without interruption, that Seraphick Flame the good God had kindled in her Heart.

That for attaining a due Knowledge of Religion and Devotion, she had three Spiritual Guides, viz. Mr. Giraud, Father Alexis and Mr. Dolonne; that they all taught her the same Doctrine, agreeable to what she has read from the Evangelists, and conformable to the Lives led by the Saints; that she perceived in herself an extraordinary Measure of the Divine Grace, till being caught with the Fame of John-Baptist Girard, and his superior Excellence to other Divines in the Knowledge of the Will of God, she was carried away with a violent Desire of putting herself under his Instructions.

That she was two Years and an half under his Direction: Of which the first Year passed without any thing happening very extraordinary. That having been ill for about a Fortnight, when he came next to Confession, he asked, *How she came not to send for*

him during her Illness? She replied, *She was fearful of giving him so much Trouble.* To which the Father answered in a very gallant manner, *Ab, my little Dear! what a Fool you are: Could you think that a Trouble I should have thought the greatest Pleasure. Will you not for once yield yourself up to me?* This was followed with a Kiss, in which breathing strongly upon her, he so infected her, that she answered, *Holy Father, I will submit without reserve.*

That from this time he began to instil into her a new System of Divinity, very different from what her other Directors had taught her. That he insinuated to her that she was called to a more elevated State of Piety than others; that she ought not to be concerned at her Inability of pronouncing Prayers, because they are only an approaching the Divinity, to whom, *as he said,* she was to be united, and therefore needed not those distant Applications; and that the whole Circle of the most excellent Purity consisted in Daily Communion, and being Passive under the Operations of the Holy Spirit.

That having submitted to his Instructions, and, as he persuaded her, yielded to a Possession, she was troubled continually with obscene Visions, in which the secret Parts of both Sexes were exhibited to her, and the Horror of such unclean Thoughts as were thereby stirr'd up in her, put her into such violent Agonies, of which she often complain'd to Father Girard, who found new Excuses, and new Pretences of Piety, to sooth her Distractions.

That being fallen into an Indisposition through the violent Agitation of her Mind, Father Girard often took occasion to visit her, (once a Day at least) and when he came, usually staid with her alone; that finding her one Day in Bed, he shut the Door and locked it, then laying himself by her Side, put one of his Arms under her, with the other uncovered her, and while he kissed her so fast, that she had not time to speak, neither at those Times when he had once breathed on her had she the Power that his Hand wandered over all, even the most secret Parts of her Body, till fainting, she was no longer sensible of what he did; but when she came to herself, she was but too conscious of what had passed, feeling herself wet, and seeing the Posture in which he lay.

That one Day he bade her kneel before him, and taking his Whip of Discipline, discoursed of the Mercy that was shew'd her, in not whipping her publicly, as all who resisted the Operations of the Spirit, deserved: He commanded her to strip herself naked, which she seeming unwilling to do, he terrified her by Menaces till she pulled off all her Cloaths, to her Shifts



upon which he seized her in his Arms, embraced her, threw her upon the Bed, and did there what she was so innocent as not to conceive, tho' the natural Modesty of her Sex gave her Apprehensions of its being very evil. That then he made her put on her Cloaths, and afterwards put her more than once upon the Bed, touching, kissing, and gazing on every Part of her, without any Regard to Modesty or Discretion; which, when she perceiv'd it, made her exceedingly uneasy. He told her, to pacify her, it was a *New Way* to sublime Perfection; bade her banish all Doubts, all Scruples, and all Fears, for that her Soul would become more enlightned, more strong and more pure, by this holy Liberty. Then throwing himself on his Knees before her, he did and said whatever the most tender or wanton Lover could have expressed towards his Mistress.

That being alarmed at some Symptoms of Pregnancy, he persuaded her to drink of a certain Liquor he brought. She did so: That the Effect of it was a great Flooding of Blood: That she not only inform'd him of it, but told him, she had something like a Piece of Flesh come from her; shew'd him the Pot; which he carried to the Window, and examined with great Attention.

That about this Time he began to persuade her to fly to the Convent at *Ouliques*, without mentioning it to her Friends. That she yielded at last to his Persuasions, and accordingly retired thither. That the Rector *Girard*, wrote a Letter to recommend her to the Lady-Abbess, when she consented to his Design, and before it was executed; and another to the same Purpose when she went thither.

That after her coming thither, Father *Girard* wrote her several tender Epistles, having stipulated with the Lady-Abbess, That whatever came directed to her from him, or whatever she thought fit to send to him, as they contained only Ghostly Counsel, and the Secrets of her Conscience, should pass directly, and without opening.

That he made several Visits to her while in the Convent; and that during the time he was permitted that Liberty, he shut himself up with her in her Chamber, where the Scenes were the same as in that of *Toulon*. That being at last forbidden Visiting of her there, he used to pass several Hours in the Parlour, while she conversed with him at the Grate; and he took all the Liberties with her the Place would allow.

That being still uneasy at her residing so near *Toulon*, he formed a new Design of removing her farther off, and two distant Religious Houses were mentioned for that Purpose: That he

sent

(18)  
sent one of his Penitents in a great hurry, to deliver of her the Letters which he had written to her, which she having then no Idea of the Consequence, did with great readiness put into her Hands (except those printed in her Case); that Father Girard during his Transactions with her, as aforesaid, more than once, commanded her to keep it a Secret, for that disclosing of it might be his Ruin.

That soon after she had the Honour of a Letter from Monsieur, the Bishop of Toulon, in which he commanded her no longer to obey the Directions of her Confessor; that in a few Days she was taken from the Convent, by his Order put under the Care of the Prior of the Carmelites, who convincing her of the bad State she was in, she, in Confession, told him what had passed with Father Girard; and that when the Bishop sent his Officers to take her Confession, she was surprized, having never so much as thought or desired to have it published, as from the Nature of the Thing itself, it is natural to conclude, &c.

The French Author here puts the Proofs, and so accordingly it was translated; but the Editor knowing they had been already published in our Language, thought it proper to omit them here.

*Minutes for Mr. Fanson, Counsellor of the Parliament, &c. of the Defence of Father John-Baptist Girard.*

**T**HAT in the Month of April, 1728. he was sent to Toulon, in order to discharge the Office of Rector over the Royal Seminary there, for Chaplains to the Navy: That on his arrival, his Merit, his Austerity of Life, and the excellency of his Preaching, prevailed, thro' the Blessing of God, so much, that many who devoted themselves to religious Duties and celestial Contemplations, applied themselves to him as their Guide, and entreated him to become their Director. That his Reputation became at last so great, that it drew almost all his Penitents from Father Alexis, mentioned in La Cadiere's Case, who quitted him in order to make Choice of Father Girard.

That amongst others was the Complainant, Miss Mary-Catherine Cadiere, who tho' then not above Eighteen or Nineteen, had distinguish'd herself for some Time by an extraordinary Appearance, at least of Piety, that Father Alexis, under whose Care she had been, had such an Opinion of her Sanctity and the Graces she had received, that he did not stick to call her another

*Catherine*

*Catherine of Sienna*: That she was subject to Ecstasies even then as was known both to that Father, and to her Companions.

That with a View, doubtless, to ingratiate herself with him, and pass for a very extraordinary Person, she told him, that he had been pointed out to her for her Confessor by the Finger of God, and that Christ himself had, with an audible Voice, spoke to her of him in these Words, *Behold him who shall bring you unto me*: So that it is most evident *La Cadiere* was addicted to Visions, or at least pretended so, before she had even seen Father *Givard*; for she not only told this Story to the Father himself, but has also frequently repeated it while in the Convent at *Oulioules*; and assured the Sisters there, of Father *Givard*'s being shewn to her in a Vision, which at the same Time directed her to become his *Penitente*.

That as to the Doctrines he taught her, they were those of the *Holy Catholick Church*: That as a Soul privileged with extraordinary Graces, which was the Light in which she appeared to him, he had more than ordinary Care and Attention for her; and on her expressing great Fervency in her Devotions, and an earnest Desire of communicating often, he did permit her so to do, her Life, as far as he was able to judge, being extremely innocent, and unstained with any Crimes which might induce him to deny her.

That as to giving *La Cadiere* a Kiss at his Confessional, and *Breathing upon her*, which is said to have occasioned strange Effects, he says, no such Thing ever happen'd: That he knows the Church hath such a Ceremony in *driving out Devils*, but believes it was never used, to infuse either *evil Spirits*, or *evil Desires*, or that any such Thing is possible.

That as to the *Possession* mentioned by *La Cadiere*, and which she would insinuate was brought upon her by his Persuasions, he says, That so far is it from being true, that the *Damoiselle Cadiere* herself told him how she had seen, in a Vision, a *Soul* in the *State of Original Sin*; and was told by a Voice, *That if she would deliver it, she must submit to be persecuted by Devils*. That upon telling him this Vision, he did indeed expostulate with her concerning it, and made Use of what Reasons occurred to him to dissuade her from it; but she was so much elevated with Hopes of equalling, or even excelling certain Saints, that she declared she would undergo it. Accordingly she fell, indeed, into a very odd Way, and her Brother kept a Journal of what happened; which is, no doubt, full enough of marvellous Events. That if he were deceived by these Pretences, he yet *meant well*, and had



a good Intention ; and therefore may reasonably hope it may excuse the Care he bestow'd in enquiring into these Trances.

That with respect to his being alone with his Penitent at her Mother's House, in her Chamber, he does not deny it : She had made herself famous altogether without his Knowledge, for *suffering strange Things of the Lord*. That these Stories had reach'd the Ear of Monsieur the Bishop, and were every where blown about by her Brothers. That as she was known likewise to be his Penitent, he thought himself bound in Conscience, and concerned also in his Reputation, to have all Things set in so clear a Light, as to be past Contradiction. That from this Cause he made some Visits to her, and he believes they might be in her Chamber ; but then that Chamber was small, and stood so, that whoever came, one or t'other might perceive all that passed. That as to *finding her in Bed*, he believes he may have so seen her, but always with her Cloaths on ; and the Reason why he waited on her in her Fits, was, that as soon as she came out of them, he might speak to her of good Things, and discover the Truth in some Points which he confesses he knew not what to make of.

That as to the Calumnies of Miss Cadiere with regard to his Caresses, he avers they are totally false ; that she pretending Stigma's, he did indeed view them ; and on her and her Brothers giving out her Sides were raised by the fervour of Divine Love, he did also examine them ; and as to the monstrous Charge of procuring Abortion, and that she voided vast Quantities of Blood, which she shewed him, he says, that on her pretending to be very dry, and desiring him to fetch a Porringer of Water, he did so, and brought it up out of the Kitchen pure, and without mixture ; that amongst her Promises of Miracles, she had given out, that all the Blood in her Body should miraculously be taken away ; that he discoursing her upon it, told her, there were no Signs of any such thing, that her Colour was still fresh, &c. upon which, in a per, she shut the Door of her Chamber, turned the Key, and shewed him in a Pot such as is used for those Purposes, a great deal of Liquor of a blackish, red Colour, and of a most noisome Smell.

That as to the persuading her to go to the Convent of *Ou-*  
*houles*, he does not deny it, but says, the Fact is very wrongly stated, and the Inferences from it very unjustly drawn ; that she, amongst other Visions she had related to him, told him, *That being caught up in a Trance into the third Heaven, St. Clara claimed her for her Order, from whence she expressed a Desire of taking upon her that Habit*, which he, while he suspected the truth of her Ecstasies and Revelations, dissuaded her from ; but after they

were become the subject of Conversation, he owns he did encourage her to resume her former Intentions, hoping the Conversation of the Sisters at *Oubéville*, and the Restraint of a Convent, might have a good Effect on her, or at least give him Opportunities of being convinced.

That the Facts are very much magnified and enlarged in respect to what passed after her going to the Convent; but as he never had any other than a pious and innocent Intention in what he did, he is ready in owning that he wrote her several Letters, (which he has annexed) and that he did demand also Leave of the Lady Abbess, for those Letters, and their Answers, to pass without Inspection; but it was for this Reason only, that having Occasion to exhort her frequently on the score of those Supernatural Graces, to which she pretended, he was very unwilling that the Lady Abbess, or any other, should know the Scruples he entertained; which was the Cause also that he obtained Permission to confess her himself, on which Occasion he acknowledges to have made her several Visits, and might be in her Chamber, but never lock'd up, as her Case sets forth.

That as to what is said of his Uneasiness at her being so near *Toulon*, it is altogether false; he was indeed somewhat Chagrin at reflecting on her Condition, which appeared to him every Day plainer and plainer, to be nothing but Pretences to Sanctity, and her Visions, Ecstasies and Revelations, all Forgeries and Fictions of her Imagination. That upon his becoming satisfied of this, he was determined to have nothing more to do with her, but by quitting the Employment of her Confessor and Director, to avoid giving any Umbrage of his being acquainted with those Delusions, by which he saw she was endeavouring to set up for a Saint.

That as to what passed after her quitting the Convent, she best knows. He apprehends her Vehemence arose chiefly from a Spirit of Revenge on his having totally abandoned the Direction of her in Spiritual Concerns, and sending *La Graviere* for his Papers, which he did not think proper to be left in her Hands, considering her Brothers were drawing up Journals of her extraordinary Holiness, and the wonderful Instances of the Divine Spirit's Operations in her Transfigurations, &c. That the Prior of the *Carmelites*, who has risen to be Superiour of his Order at 38 Years of Age, is a Man of great Vivacity and Violence of Temper; that to the Contrivance of him, her Brothers, and some other Enemies to the Holy Order of *JESUS*, this Prosecution was owing; and that, &c.

The Prosecution of Father John Baptist Girard, for Spirit-  
 ual Incest, &c. being remitted to be examined in the last  
 Session by the Great Chambre of Parliament of A.D. 1707. The  
 Process, the Declaration, and the other necessary Papers  
 being read, Mr. —, the first President, opened that Af-  
 fair in the following Manner.

THE Honour this Assembly hath ever had, of doing  
 Justice with the utmost Impartiality, and Decreeing  
 with the exactest Equity, even in the most perplexed Cases,  
 places our Determinations in so full a Light, that the whole  
 World hath an Opportunity of judging whether our Decisions  
 fall short, either in Rectitude of Apprehension, or in Candour of  
 Proceedings, of those which gained our Predecessors so great  
 and so just Applause.

But of all those Cases which, since I have had the Honour  
 to sit here, have been brought before us, I do not recollect any  
 thing which either in the Weight of the Charge, the Circum-  
 stances of Proof, or the Consequence of our Decision, ever  
 proved in any Degree comparable, for Intricacy or Novority,  
 with that, which by the Papers just now read, we are com-  
 manded to examine and decide.

A Priest of our holy Religion, one whose Years, whose  
 Character, whose admirable Discourses on the Morality as well  
 as the Mysteries of our Faith, had rendered Venerable, is ac-  
 cused of the most abominable Crimes; that he hath, in Viol-  
 ation of the Laws of God, given himself up to lewdness of  
 Life; that he hath perverted a Soul to Sin by the Oratory of  
 his Persuasions; that he hath been guilty of the foulest Per-  
 jury, in breaking his Vow of Chastity, are but Aggravations  
 of a most horrible Guilt with which he is charged, and which,  
 as it surpasses all that ever were committed, so it almost sur-  
 passes Belief.

You have heard from the Declaration made by the Accusa-  
 trix before the Bishop's Officers, (of what Validity it was it  
 matters not at present) what she lays to the Rector Girard.  
 She says, That having thrown aside all Inclination to those  
 trivial Objects which generally take up the Attention of young  
 Ladies at her Age, she had totally devoted herself to the Ser-  
 vice of God; that she had three able Spiritual Directors, who  
 taught her to admirable Purpose the Rules of Piety and of a  
 holy Life. That the Fame however of Father Girard, allured



her to become his Penitent; that instead of infusing the pure Doctrines of the Catholick Church, which had no other end, but the Soul with the sublimest Spiritual Love, he abused her with the Principles of an abominable Quietism, filled her with enthusiastick Notions, which having disordered her Understanding, she fell into Swoonings, Trances and Deliriums, in which he perpetrated all the foulest Acts his rapacious Lust could suggest; that with the greater Ease to satisfy his brutal Inclinations, he prostituted the Words, the Authority, and even the Sufferings of his Saviour. Monstrous Iniquity! which cannot be repeated without chilling us with Horror.

Yet the Atrocity of the Accusation ought not to stupify us so far as not to enquire, even with a scrupulous Exactness, into the Nature of the Proof; and we no sooner turn our Thoughts thither, but we perceive an Outcry against New Crimes, and an Accusation almost as extraordinary as the former.

The Charge of this unfortunate young Woman is suggested to be the Plot of some Reverend Persons, Enemies to the Order of *Jesuits*, against Father *Girard's* Reputation, while the Damsel herself is said to be envenomed against him through the Discovery he had made of her pretended Sanctity; and that in all the extraordinary Graces, the Stigma's, the Transfigurations, by which she gave herself out for a Saint, she was indeed no better than an Impostor.

This hath led the Prior of the *Carmelites*, and the Brothers of the Complainant, into a share of her Misfortunes; and thus all these Persons stand before us in double Capacities of Prosecutors and Prosecuted; and I pray God the Wisdom of this Assembly may rightly distinguish the *Innocent* from the *Guilty* there, by retieving the Reverence due to the sacred Order, either through the adequate Punishment of so infamous a Prophaner of his holy Function, or a compleat Detection of that Conspiracy, which, through his Sides, traduceth all who serve at the Altar.

It seems to me therefore convenient, that a Time be given for the Advocate of the Complainant, to lay before us the Reasons, the Circumstances, and the Proofs, which are to support the Charge.

The Members unanimously approving the Motion of the President, ten Days respite was allowed for preparing his Harangue, and digesting into Order the numerous Interrogatories which had been taken for the proving *Mais Cadere's* Allegations.

*The Speech of Mr. Chandon, Advocate for the Complainant, Mrs. Mary Catherine Cadere, before the Parlement of Aix.*

**I**N other Causes, my Lords, it is usual in those who have the Gift of Eloquence, to adorn their Speeches with whatever may tend towards moving the Passions, or persuading the Judgment. In this, of which I am now to give a detail to your Lordship's, Eloquence, if I had it, were unnecessary; since, instead of heightening the Charge, that it might make the greater Impression, we are obliged in some degree to soften it, that it may not appear too shocking.

Such, my Lords, is the Nature of the Complaint we lay before you, not of a single Outrage, but of a continued Series of Injuries, not occasioned by a sudden Transport of a Mind blinded by the Impurities, which it is almost impossible to remain unstained with in the World; but perpetrated through an amazing steadiness in Guilt, by one whom outward Appearance marked as devoted wholly to Religion, and this not only against a weak Maid, ignorant through an Excess of Piety, but also against the solemn Vow of his Order, the express Canons of the Church, and the holy Principles of the Christian Faith. A Scene of Crimes so horrid, so detestable, and so contagious, that one can scarce repeat them with Innocency, even in an Accusation in which 'tis hard to avoid Blasphemy, tho' speaking in Defence of Religion, and we are almost constrained to offend Decency that we may come at Justice.

That the Case of this unfortunate young Lady may appear in its proper Light before your Lordships, 'tis necessary that I remind ye of her Condition before she fell into the Hands of this Deceiver. Providence had deprived her of a Father while yet an Infant, and that, so merciful are Divine Dispensations, doubled the tenderness of her Mother. She was educated in the Principles of an holy Life, and saw continually in her Parent a living Model of those Virtues which compose it: A Childhood thus seasoned, produced a wonderful Ardour of Sanctity; as she grew up she contemned the Vanities of the World, even without tasting, and with a Christian Constancy, wonderful in so young a Creature, gave up herself wholly to Devotion. Her Mother, charmd with so holy a Disposition, put no constraint on her Inclinations; her Brothers encouraged the ardency of this Seraphick Flame, and her Spiritual Directors,

rectors, who were best acquainted with the true Frame of her Mind, scrupled not to speak of her as a Saint. Were we required to prove this, it might be supported by the Testimony of all *Toulon*. It is a Truth too strong to be denied, and is evidenced in his Interrogatory by the Rector *Girard*. Happy in her pious Innocence *La Cadere* remained, till in the 19th Year of her Age, Father *John Baptiste Girard*, was sent from this City to *Toulon*, as Rector of the Royal Seminary of Chaplains for the Navy. The Austerity he pretended in his own Life, and the Desire which he professed to have for amending the Lives of others, excited the unhappy Lady, for whom we now apply ourselves to your Lordships to put herself under his Direction. But this wicked Priest, who suffered himself to be led astray by the Beauty of his Penitents, soon admitted an impure Passion to instigate him to the gaining this young Devotee, whose Innocence was no less a Charm than her outward Perfections. His Lust raged so violently through the Indulgence he allowed his Inclinations, that he resolved to practise on her Simplicity, and to Deceive where he knew it would have been in vain to Persuade.

It is a just Observation, that the Corruption of the best Things beget the worst. This abandoned Jesuit, whose Lewdness knew no restraint of Bounds, perverted even the Piety of *La Cadere*, to her Destruction; he began with insinuating to her, that there were many Ways of arriving at the Kingdom of Heaven, and that the Saints had far different Means of attaining it than those that were usually practised; that Prayer, Charity, and all outward Actions, were Things indifferent; and that the sublimest Pitch of Spiritual Perfection consisted in delivering herself up in a silent Obedience to the workings of the holy Spirit. Thus did he instil the Principles of Quietism, the most destructive of all Heresies, since it not only fills the Mind with enthusiastick Notions, but destroys all Morality, the pretence of which supports all other Opinions. For the Proof of this, we entreat your Lordships to refer to the Answers in the Interrogatories, p. 117. of *M. Girard*, Curate, &c. who acknowledges to have examined several of *Girard's* Penitents, and that he found them strongly tainted with Quietism, insomuch as to be incapable of vocal Prayer, and to suppose themselves in a State of so great Perfection, that all Actions were become indifferent. The Confession even of some of those unhappy Women; and what is yet stronger, and indeed the strongest of all Proofs, its Principles, are set down in the Jesuit's own Letter, in Terms plain and explicit.

But



that mortal, that the Evens would, yet prove unfavourable, this detestable Man had recourse to the most hellish Expedient, and from propagating an anathemized Heresy went on to the practice of Sorcery and Enchantment by the magical Assistance of which execrable Artificers, he at last accomplished his most wicked Purpose: A fit End for such diabolical Means! I know very well how much this Father, and his powerful Supporters, affect to ridicule this Part of our Charge, and think, instead of defending his Innocence, it will avail to overthrow this Accusation, if they pretend an Impossibility in the objected Crime. I have already in the *Postum* said what may be sufficient to refute their Railery; yet since it is a Point which has given them so much Pretence for Triumph, I hope your Lordships will permit me to set it in the clearest Light. That weak Minds are very often cheated in their Notions on this Head, I am ready to allow; that wiser People have been deceived in relation to it, and that it has been usually fatal to some old Men and Women in this and some other neighbouring Countries, I will not deny; but that Sorcery or Witchcraft is a Crime that hath and may be committed, I think as capable of being as fully and clearly made out as any Point whatever, if we will not obstinately reject all History, as well Sacred as Profane; for not to dwell on the Instance of the Magicians who opposed *Moses*, and wrought Miracles by the Assistance of the Devil. Does not the Law of God condemn them by Name? And if we should even give into the novel Opinion that those were Political Laws only, and not of a Nature to bind any Society but the *Jews*, to whom they were delivered, yet they still prove the Possibility of Witches and Wizards; since it would be absurd to charge a wise Legislator, much more the All-wise God, with making Laws for the Punishment of Crimes which could never be committed. Now 'tis observable, that the *Jews* (as indeed it still is common in the East) were very much addicted to these Arts, and therefore by a loose Interpretation of this Law, put it not in execution against the Astrologer, the Diviner by Birds, &c. but against three sorts of Magicians only, of which the first was *Maleficus*, *Pharmacus*, the very Species of this Wickedness which we charge this Rector. But the Scripture does not leave us to Suppoles; both *Saul* and *Jehab* put Persons to Death upon this Law and these Practices, as appears by the Writings of the Apostles, continued unto their Times. The *Senatus*, amongst the *Romans*, condemns those who endeavour to procure Love by such means; and not only the Canon Law, but the

the Statutes also of every Nation in Europe, judges such Offenders to Punishment. Shall we then, against all these concurring Testimonies, and the numerous Instances which might be produced, believe there is no such Crime for no other Reason, than that this Argument alone can prove Girard Not Guilty.

I hope what I have said will take off the Impression, if any such could have been made by what upon this Occasion has been written and handed about against the Possibility of Bewitching. Permit me, my Lords, to go on to the Proof of this Fact against Father Girard. It appears from the Declaration of the Complainant, that he breathed upon her as she knelt before him at his Confessional; that from that Instant she felt a violent Inclination towards him; that this Breathing upon her was often repeated, and as constantly followed by the same Effect. This too has afforded occasion of great Mirth to the Abettors of the Jesuit, who affected Infidelity where they want another Excuse; but this Method of infecting Persons with unclean Desires, is no such unheard of Thing as Girard and his Friends would make it, as I have fully proved in the *Factum*; and your Lordships will find, by turning to p. 39. in *Disputationes Collegii Criminalis in Celliberrima Academia Gissensia*, &c. That this Breathing is one of those Acts which by the German Constitution is allowed to be a Proof of Witchcraft: Yet, as if Girard were resolved not to let us want for Proof, the Interrogatories, p. 190, both from his Penitents own Mouths, and other undeniable Witnesses, fully shew, that he had practised this Breathing to the same Purpose, and with the same Success, upon others.

But this is not the sole Example of the execrable Girard's Skill in these infernal Secrets, the Possession to which he persuaded this deluded Maid to yield, and the prodigious Events which followed on her fatal Concession to his Proposal, fully confirm it; what Sufferings did this wretched young Woman go through; her Body torn, twisted and convulsed, by evil Spirits; sometimes deprived of her Sense and Speech, and then abused by this Old Letcher, when incapable of Resistance, or even of knowing the Crime which he committed; her Mouth rendered the involuntary Organ of the most horrid Blasphemy against the Holy Trinity, and her Imagination ever disturbed with the Appearance of frightful or obscene Things. Will Father Girard say, this too was all Presence, or Delusion? He had, as he confesses, great Opportunity of knowing what it was he said, alone with his Penitent in her Chamber, when she laboured under this

Malady, and lay in Bed depriv'd of Senses. — What could employ a pious Confessor in such Circumstances, and upon such an Occasion? — He waited till she recovered, that he might speak to HER of God — whom he had possess'd with a Devil.

The Proof of what relates to the Condition of the *Demi-folle Cadiere*, is so full, in p. 220. of the Examinations, and depends on the Credit of so many unquestionable Witnesses, as well Ecclesiasticks as Layicks, that I presume your Lordships will entertain no Scruple as to the Truth, which, if the Evasions and Sophistries of this *Jesuit* could prejudice, yet he would find it impossible to answer the Depositions in the same Place as to the Distempers of his other Penitents, who appear to have had like Symptoms of Possession, to have despaired of Salvation, and to charge all this upon Father Girard — that worthy Pastor, so much favoured, and so strenuously defended by his Order.

We are now, my Lords, descended to that Part of our Charge wherein this pious Director is accused of having abused the Body of his Penitent to gratify his inordinate Desires, not only to the Danger of his own Soul, but to the Scandal of his Society, the whole *Catholick Priesthood*, and even of the *Christian Faith*. What a Reproach has he brought on our Nation? and how wide will the Rumour of his Iniquities diffuse itself? I confess, were it consistent with my Duty, I would, out of Respect to the *Clergy*, and in Regard to the Presence of your Lordships, rather pass over briefly, than dwell for any Time on this Article of his Guile; but I hope to be excused by them, and pardon'd by you, since the Necessity of the Thing, and the Nature of my Function require, that I should enter into Particulars thereon. It is by the Complainant sworn, That he committed his Acts of *Brutality* upon her when in her Trances and without her Knowledge of what he did: That when she guess'd at it by Consequences, she was exceedingly uneasy. That she discover'd her Anxiety, and the Occasion of it, to Girard; that he immediately had Recourse to his *Quiestical* Discourses, labouring to persuade her, that she was now attained to the *highest Perfection*; that she should no more consider the Nature of outward Actions, which, since this her *Spiritual Union*, were become totally indifferent, and she arrived to a State in which it was impossible for her to do Evil, unless she suffered herself to become again uneasy about *external Things*, which would endanger her falling from that *sublime Disposition* to which, by his pious Directions, (as he persuaded



her) she was exalted. Not satisfied with this, he hath even aggravated the Offence, foul and gross as it is, by taking the Advantage of *pretended Penances*; in the Administration of which, he made Use of his own Hand, and hath at once shamelessly stained the *Honour* of the *Priesthood*, and impiously defiled the *Holy Sacraments* of the Church.

Men of any Degree, who are guilty of Crimes of this Nature, do not often suffer Witnesses, and a *Jesuit* would be of Course doubly careful in this respect. The Law in such Cases doth not require ocular Testimony of the Facts; Presumptions, if they are strongly founded, are sufficient; and of these never in one Cause did there appear more, or more flagrant. The Facts that are uncontroverted speak it. Were the continual Visits to Miss *Cadiere* a Bed and up, the private Interviews, the numerous Letters, and the tender Language of them, proofs of the Care of a Spiritual Director? Or did they not wear rather the Appearance of the Assiduities common in a passionate Lover? Of all that Proofs could have been expected of, nay, and even of more than they could reasonably be demanded for, we have produced Witnesses, in Page 230. of the Examinations, wherein 'tis shewn by those whom he was so imprudent as to allow Opportunity of observing such Passages as entrenched on Decency, and left no room to doubt that the most criminal Commerce had been carried on between them.

The Crimes, my Lords, of this *Jesuit*, are without Number, and without Measure. We have seen him already teaching a damnable Heresy, equally destructive both of Faith and Morals: We have traced him through diabolical Contrivances and magical Artifices, to seduce and even of actually engaging his *Penitente* to the suffering a Possession by Evil Spirits: We have, as the Consequence of these monstrous Endeavours, discovered his Spiritual Incest committed with this deluded young Woman; and when we are already astonished at the Horror of his Wickedness, we are startled with the Appearance of a new Crime, fuller yet of Guilt than any of the former. He had scarce sated himself with the Enjoyment of her, whom by such detestable Methods he had render'd passive under his Lust, but becoming fearful that if she should be with Child, all might be discovered, and the cessation of her Lunar Tributes giving certainty to his Fears, he adds the procuring *Abortion* to his former Load of Iniquity; and as he had turned *Quietist* and *Sorcerer* to seduce her, so he now turns *Murderer*, to prevent their Fruit making an *Ecclarisment* of his Crimes. I have already detained your Lordships too long to dwell on the Proofs

of this, especially since in *Page 248.* of the Examinations, they are set down in Terms too strong to need an Explanation.

The last Head of our Accusation takes its occasion since the commencing this Process, and is a Stream derived from the same corrupt Fountain with the rest: It is the suborning Witnesses, and making many other Attempts to fiftle, to delay, and to obstruct Justice being done on the Matter of this Complaint. The Evidence relating to this is too diffusive for me to insist upon before your Lordships at present; the Letter produced *p. 253.* of the Examinations, and the three following Depositions will place it (I persuade myself) beyond Dispute.

I will not trespass farther on your Lordships Patience; it has been already sufficiently tried by the length of the Detail, which the Number of this miserable Man's Crimes hath forced me to make. Permit me, however, humbly to remind your Lordships, that it is not only an injured, helpless Innocent, who implores your Pity, and hopes for Justice from that Reputation which this August Assembly hath ever mainrained from the Rectitude of their Degrees, but it is the Clergy and People of France, who entreat ye by an exemplary Sentence to remove that Stain which the Noise of this Affair hath affixed on those in Sacred Orders, and even on the *Gallick* Nation throughout all Europe.

### Extract of EXAMINATIONS.

**P**AGE 117. *M. Girard*, Curate of the Cathedral, &c. sworn and examined, saith, That he hath conversed with and interrogated several Penitents of Father *John-Baptist Girard*, Rector of, &c. and find that they have imbibed several quiesstlick Errors, such as that outward Acts are indifferent; that vocal Prayer is needless, and even an hinderance to Divine Perfection; that Spiritual Union is the most sublime Part of Devotion; and that one may communicate daily without Preparation.

That amongst others he examined *La Reboul*; That she acknowledged, since under the Direction of Father *Girard*, she had not used vocal Prayer; that she received the Communion immediately after her return from a Party of Pleasure in the Country; that she had at first some Checks in her Conscience at thus confounding the Delights of the World and the Worship of God; but the Examples of others, and even of the best, prevailed. Being interrogated, Whether she had ever consulted with Father *Girard* upon that Head? says, She cannot remember she did;

but

but that she was taught in general by that Father, that the greatest Perfection consisted in forgetting herself, and having no Scruples.

That he examined *La Laguiere*, another of *Girard's* Penitents, as to the Liberties she took; that she replied, When we are united to God, all things are lawful; and we need trouble ourselves with Scruples no more. The same in Substance was confes'd by other of his Penitents.

*Mr. Gondalbert* another Curate, *Mr. Chouvin*, *Mary la Rue*, swear to the Confession of *L'Aleman*; and other of *Girard's* Penitents own, that under his Directions they had lost all Power of Prayer.

*La ———*, a young Lady of Distinction, that her Father having commanded her to receive the Instructions of Father *Girard*, he accordingly visited her; that he began with teaching her the same Language to forget herself, and to be resigned; that we were rather to seek for an interior Conjunction with, than to content ourselves with an outward Application to God.

*Anne Basserelle*, one of Father *Girard's* Penitents, owned the Charge when confronted.

Lady *Marian D'Aubert*, Abbess of the Monastery of *St. Clare* at *Onfioles*, saith, That she hath observed Miss *Catherine Cadere*, while under her Care, never joined in the publick Prayer, or used her Beads; that she was informed also that she used no privation; that amongst the Discourses which she heard of Father *Girard*, when he visited her Monastery, she remembers that he said, we are not drawn unto God by Prayer, but united to him in Spirit. ——— The Father's Letter of *July 22.* expressly bids her forget herself, and submit without reserve.

*P. 190.* To the 2d Point, *Mr. Gondalbert*, Curate of the Cathedral, declares on his Oath, That being called to attend Miss *Catherine Cadere*, who was fallen into a strange Condition, he accordingly went thither; that her Limbs were stiff, her Neck puffed up, and several other Symptoms appeared which shewed the Disease, in his Opinion, to be supernatural. That both he and *Mr. Giraud*, Curate also of the Cathedral, prayed by her: That she thereupon seemed troubled, and being asked, *Whether she could give any Account of these Accidents?* She replied, *She had them ever since a Person breathed upon her; but a farther Account, she said, was neither convenient, nor to be expected.* ——— *Mr. Giraud* saith the same, making this Observation only, That four Persons were required to hold her Arms, tho' naturally she was very tender and weak.



Mr. *La Roche*, Doctor of Physick, saith, That he attended *Miss Catherine Cadiere* thrice; that her Convulsions were more violent than he believes could possibly have happened but from some more than natural Cause; that her Voice was heard audibly and distinctly, notwithstanding that her Mouth was shut, and her Teeth clinch'd with amazing Fastness.

Mr. *Carus* saith, That being in the Room at the Time *Mary-Catherine Cadiere* was exorcised, he heard her blaspheme the Holy Trinity, in *Latin* as well as *French*; that the Exorcist demanding the Name of the Spirit, a strong loud Voice, no way resembling *Miss Cadiere's*, answered as from within her, *John Baptist Girard*.

*Marian de Thou* saith, That she attended *La Lauguiere* in one of her Fits: She sighed terribly; then breaking out into Lamentations, she began to expostulate with some one, as if present, making Use of these Terms, *Tell me no more of your Spiritual Union: I was easy in my Conscience before I applied to you for your Directions, but since then I have been always in a State of Torment, my own Mind accusing me, unable to pray to God or his Saints, or even to hope for Mercy.* That then she paused a while, as if listening to some one; and then, as if replying to them again, *No, no, Father Rector, it is not so: I am surely damned, I am damned.*

*Anne Beloude* saith, She hath heard her say the same Thing often; and that when the Father Rector came, he was shut up with her alone for some Time.

*Mademoiselle Villeneuve* saith, That she likewise, out of Compassion, passing an Afternoon with the same young Woman in her Fits, she would struggle so hard that four Persons could scarce hold her; then sinking down, as if her Spirits were totally exhausted, she bemoaned herself piteously, crying, *Ah! me! I'm betray'd, I am ruined by this Monster; he hath abused my Body, and damned my Soul: Run, bring him, bring him.* That being demanded who she would have brought? she cry'd with great Vehemency, *That Fiend the Father Rector: It was he who threw me into this Condition, and 'tis he that must bring me out.*

*Jeane Salvette* saith, That she hath gone often to the Father *Girard's* for *La Lauguiere*, when she raved for him in her Fits; that mostly he refused to come, sometimes said she would make him be thought a Wizzard: That whenever he did come, he caused all Persons to go out of the Room; and having rariied with her a quarter of an Hour, she was seemingly well.

P. 220. To the 3d Point, *La Bassetelle*, sworn and examined, saith, That she knows both the Complainant, *La Cadiere*, and the Rector, *F. Girard*, whose Penitente she herself is: That she hath

hath often carried Messages between them, sometimes Letters. Being interrogated as to the Intent, she answer'd, they were but trivial. Being asked what she calls trivial? and what they were she now calls so? says, She cannot recollect. Being interrogated whether she did not carry Letters from Father Girard to the Convent at *Ouhoules*? says, She did twice; that the first time the Abbess took the Letter, and read it; that the second time she did so also. Being further interrogated, owns, That what the Abbess read was superficial, and that she brought two other Letters from him, which she privately delivered to *La Cadiere*. Being ask'd as to their Contents, denies she knew them.

*Madam de Lescott*, Mistress of the Novices, sworn, &c. faith, That *La Cadiere* did shew to her a Letter from *F. Girard*, of an odd Tenure. Being interrogated what she calls odd? faith, In one Part of it he recommended to her *laying aside Scruples*; and a few Lines lower, *That if she offended, she must receive the Discipline, and her Father would administer it with his own Hands*.

To the 4th Point, *Clara Berarde* being sworn and examined, faith, That she is Servant to *Mademoiselle Cadiere*, Mother to the Complainant; that she hath seen the Rector *Girard* come thither often to see the young Lady; that he came down into the Kitchen before her Mistress and one of her Sons (the *Dominican*); that he took a Porringer of Water, said, *Demoiselle Cadiere* had a Heat in her Blood, and that it would cool her; that herself, *Mademoiselle Cadiere* and *Father Cadiere*, all offered to carry it, but he refused and would carry it himself. That this was repeated several times in the space of ten Days; that it was common for the Rector and the young Lady to be lock'd in together; that in the Week of *Easter* they were so; that *Miss Cadiere* called this Witness, and opening the Door a little, gave her out of it a Pot with a great Quantity of Blood, bidding her throw it away; and that as she went down Stairs, she heard *Father Girard* say, in an angry Tone, *What Imprudence was this?*

The Lady *Marian D'Aubert*, Abbess of the Monastery at *St. Clare*, &c. sworn and examined, faith, That *Father Girard*, at the first Visit he made to her Monastery, asked, *If Miss Cadiere did not still void a great deal of Blood?* That the Lady Abbess was so much confounded at the Immodesty of the Question, that she immediately withdrew. — The Lady *Lescott*, Mistress of the Novices, faith, as to this Point, That she was present at the Time *Girard* asked the Lady Abbess the aforesaid Question.

*La Guerin*, sworn and examined, faith, That *Miss Cadiere*, when in the Monastery of *St. Clare*, &c. told her, with deep Concern and Affliction, That the *F. Rector* had lain with her. That upon

upon a Cessation of her Courses, he told her she had a Fever in her Blood; that he would bring a Powder with him to cure her. That accordingly he did bring her up several Porringers of Water, into which he put a very fine Powder, of the Colour of Corak. That finding in herself very great Pain as soon as it was down, she was constrained soon after to void vast Quantities of Blood: That after being near a Fortnight in that Condition, she with more than ordinary Torment voided a vast Flow of thick corrupt Matter, and soon after a Lump of Flesh. That as soon as the F. Rector came, she told him: That he did not seem to credit it; that he gave him the Pot, and he took it away to the Window, and inspected it with much Caution.

*Eleanor de Lion*, Servant at the Monastery, saith, That she over-heard F. Girard say to Miss Cadere, the Complaintant, My dear Girl, have you done voiding Blood yet? Come, let me see you begin to look fresh again: I hope we shall never have Occasion of seeing you in the same Condition. That *La Cadere* answered, I am, indeed, better, dear Papa; but very, very faint sometimes: Should I be so ill again, you would lose your little Heart. That coming to see the Rector go out of the Convent, she observed a more than ordinary Briskness in *La Cadere*. That as he cross'd the Door, the Father glanced behind, and said, softly, Adieu, dear Girl, Adieu.

*Maria Mutterone*, Servant at the Convent, being sworn and examined, saith, That coming softly and hastily into the Parlour at St. Clare at Ouhoules, she saw the Grate open, and *La Cadere* put out her Head, and Father Girard kiss and embrace her. That upon this Witness's asking him what Vestments he would wear at the Celebration of Mass, he answered hastily, White, seeming uneasy at being disturbed. Says, That on, &c. he being to dine in the Parlour, this Witness set the Table at some distance from the Grate, with a Design that he should not be too near Miss Cadere; that Father Girard perceiving it, said with great Vehemence, What, would you divide me from my dear Child? and then lifted the Table himself as near as it would go. That then hiding herself in a Place where she could see what passed in the Parlour, she observed the Rector Girard leaned one Hand on the young Lady's, and with the other help'd himself and her.

As to the Day of the Transfiguration, being the first Friday in July, the Rector was shut up with her alone, and lock'd in her Chamber from Nine in the Morning till near Five in the Afternoon. To this there is sworn eight Witnesses, viz. the Lady Abbess, the Lady Lescot, Madam Guerin, Maria Mutterone, &c.

Maria



*Minia Mutterare* being examined as to any Pension promised her by the Relations of Miss *Cadiere*, saith, She never in any manner heard of such a thing. The Language of the Jeltor was ever moving, amorous, full of tender Expressions, more resembling that of an ardent Lover than of a serious Divine, proved by *Maria Mutterare*, *La Guerin*,

*Du Their*, *Allemande*, *Guerin*, &c. being sworn, say, That at the time the Complainant *La Cadiere* was in their Convent, she own'd the far greater Part of this Charge to them, seem'd much afflicted, and said, *La Reboul*, *La Guyol*, and other of *Girard's* Penitents, were in the same State.

P. 252. To the 5th Point, *Mr. Edward Du Vall*, sworn and examined, saith, That the Chancellor and Register having taken the Examinations of the Witnesses on Miss *Cadiere's* Process, he (*Du Vall*) carried those Examinations by Command to Father *Girard*: That the second Day after, *F. Sabatier* brought three Women to be interrogated to the same Points with *La Cadiere's* Witnesses. That the first of these was *La Guyol*, the second *La Reboul*, and the last *Laugiere*. That the Purpose of their Evidence was, to invalidate the Testimonies of the Complainant's Witnesses, some of which related to their own Intimacy with the Rector.

*Marian Roussele*, sworn and examined, saith, That she heard Father *Aubany*, at the Convent of *St. Clare* aforesaid, desire, that the Bishop would drive out of the Nunnery whoever had given any Testimony against Father *Girard*. That a Sister of that Monastery, whose Name she cannot take upon her to remember, said, But, Father, will the Bishop expell us the House whether we swear the Truth or not? The Father replied, *Whatever they swore must reflect on the Clergy, and that was sufficient Cause to Monsieur the Bishop*; and turning to a Woman who stood by, said, You have said something already in this Case; you will certainly be turn'd out. I have said nothing, replied she, but the Truth; and if Monsieur the Bishop turns me out, I must have a PENSION to support me (which is the very PENSION, they say, was mention'd to influence her). Being asked, If she had heard any thing of *F. Aubany's* Character? says, She has heard he fled for many Crimes, particularly for a Rape on a Girl of twelve Years old, and was pardon'd on this Occasion.

*Francis Lewis de Remy*, sworn and examined, saith, That in the Process on this Affair at *Toulon*, he went with several of *La Cadiere's* Witnesses to be examined: That when they came, the Person appointed to take their Examinations in Writing refused several without examining them at all, tho' they were very material

terial. That those they did examine, they intimidated with Threats of the Bishop's Displeasure: That *La Cadere* had dropt her Accusation; that she would be oblig'd to quit her Cause; and for those they did examine, they omitted the most material Parts of what they said; and, if the Witnesses had not opposed it, they would have put into their Examinations, Things they never said at all.

Mr. *Avails* produced and proved a Letter from the Lady *De Cogelin* to the Lady *De Baupier* the younger, in which is propos'd a Scheme for invalidating the Testimony of *Mary Mutterone*, tho' what she swore, as to seeing the Father kiss *La Cadere*, is call'd trivial; it appears also, from the Interrogatories of the Persons mentioned in that Letter, that this Scheme was carried into Execution, and they swore as therein directed, &c. Those Depositions being very long, some immaterial Things are omitted.

### *Extraits from the Interrogatory of Father John-Baptist Girard.*

February 23, 1731.

**A**T the Place of Justice in the City of *Toulon*, Father *John-Baptist Girard*, Priest, Jesuit, having received his Oath, answered to the Questions following.

*Inter.* Of his Age, Name, &c.

*Ans.* That his Name is *John-Baptist Girard*, of the Town of *Dole* in *Franche-Comte*, Priest, Religious, of the Order of *Jesus*, Rector of the Seminary for the Navy at *Toulon*, about Fifty Years of Age.

*Inter.* Why, and by whose Order are you here present before us?

*Ans.* That he presented himself to obey Justice, in submission to a *Decret d'Assigne*.

*Inter.* 16. If he ever practis'd with the Devil?

*Ans.* That it is near fifty Years since he renounced him himself, and almost thirty since he hath done his utmost in persuading others to renounce him.

*Inter.* 17. If it be not of the Devil he received his Faculty of Preaching?

*Ans.* It is not.

*Inter.* 18. If in return for his Talents, he had not promised the Devil as many Souls as he could procure him?

*Ans.* That it is his sole Employment to keep them from him.

*Inter.*

*Inter. 19.* If by his Breathing he is not able to infatuate and force Women to love him?

*Ans.* That he knows the Church uses this Ceremony to drive out *Demons*; that he never heard it would procure a Possession; and that he never used it.

*Inter. 20.* If with this Intention he never breathed on *Miss Cadere*, &c.?

*Ans.* No.

*Inter. 21.* Whether in Consequence of this breathing upon her, she was not inflamed with a Passion for him, of which she gave him Proofs?

*Ans.* In the Negative. That there never passed any Thing between him and that Lady, either in Act or in Speech, but what became a pious *Penitente* under a proper Direction.

*Inter. 22.* If in Consequence of his Breathing *Miss La Cadere* were not troubled with *Visions* both of an holy and an infernal Nature?

*Ans.* In the Negative.

*Int.* In what Condition was *La Cadere* when he made her those Visits, during the Time of her Possession?

*Ans.* Sometimes he found her up, sometimes lain down.

*Int.* If he was alone with her?

*Ans.* That he was sometimes left alone with her, either while she made her Confession; or spoke to him of the Secrets of her Conscience.

*Int.* If he never saw her in Bed during the Time of her Possession?

*Ans.* Yes; but she had her Cloaths on in Bed.

*Int.* If she did not in those Possessions fall into convulsive Motions which were immodest?

*Ans.* No; that she only extended her Arms, and bemoan'd what she suffered.

*Int.* If he was alone with her at such Times, and what he did?

*Ans.* That he waited, till her Fit being over, he might speak to her of God.

*Int.* Were these Visits of any Length?

*Ans.* About an Hour, or so.

[To the Questions, If he had seen the *Stigma's* and *Marks* of *La Cadere* on her Sides; her Hands, &c. he answered, he had several times been asked. *Why he desired to see them more than once?* He answered, *Miss Cadere* told him several Stories of their Alterations; That now they run with Blood; then they were very much inflamed; and acknowledges, he look'd often, because he was



doubtful; and tho' he thought it not impossible, yet that her Wounds were very extraordinary.] This takes up so much Room in the Trial, that we were constrain'd to shorten it.

*Int.* If he did not exercise the Whip of Discipline upon her himself?

*Ans.* No.

*Int.* When this Liberty he took with her, he did not put his Hands where Modesty forbids us to name?

*Ans.* No.

*Int.* Whether with respect to the very Act of perpetrating his Crime in debauching her, she did ask, *What he did?* and that he, instead of answering, fell a laughing?

*Ans.* No.

*Int.* Whether amongst other indecent Liberties, he did not kiss Parts obscene?

*Ans.* No.

*Int.* If in Consequence of these Liberties, and all that had pass'd between them, there did not follow a Suppression of certain Signs, which she had mention'd to him?

*Ans.* That she never mentioned any such Thing to him.

*Int.* If he ever gave her any Thing to procure Abortion?

*Ans.* No.

It was represented to him, that this Answer could not be true; since it appeared by Proofs in the Process, that he himself had carried up Porringers of Water to her; and that *La Cadere* had complain'd that the Water was very rough and ill-tasted.

*Ans.* That, indeed, when *La Cadere*, in the Beginning of her Possession, complain'd of Droughth, he did himself bring her some Porringers of Water; but as to any Mixture, or Powder put into them, he knows nothing of it, &c. Nay, he doth not so much as know that there is any Thing in the World which could have produced such an Effect.

*Int.* If when *La Cadere* lay in her Fits of Possession, he did not draw his Hand over her Body, or put her Hand to his Breast?

*Ans.* No.

*Int.* If he did not tell *La Cadere*, that he had within the same Marks as she had without; and if, under this Pretence, he did not put his naked Breast to her's?

*Ans.* No.

*Int.* If the Draughts before-mentioned did not occasion in *Mrs. Cadere* a Flux of Blood?

*Ans.* He denies it, and saith, he never gave her any Draught.

*Int.* If *La Cadere* did not shew him a Chamber-pot full of Blood?

*Ans.* No.

*Ans.* That with respect to a Pot of Blood, *La Cadere* told him, &c. (as in the Minutes of his Case) That one Evening, about the latter End of April, she brought a Pot, in which there was a blackish Liquor, and gave it out of the Chamber.

*Inter.* If when she gave the Pot out of the Chamber, he did not say hastily, *What Imprudence?*

*Ans.* No.

*Inter.* When did *La Cadere* go into the Convent?

*Ans.* It was on the 6th of June.

*Inter.* How long from thence was it before his first Visit?

*Ans.* It was about five Days.

*Inter.* How long did she remain there?

*Ans.* Till the 17th of September.

*Inter.* If he did not dine in the Parlour of the Convent with *La Cadere*?

*Ans.* That on the Eve of St. Clare he preached to the Community; that he did indeed dine in the Parlour, and it is likewise true that *Mrs Cadere* was present while he dined, by Order of her Superiour, to give him the Plates from the inner Parlour, and to keep him Company.

*Inter.* If he did not give her the Discipline there?

*Ans.* No.

*Inter.* If to procure himself some Satisfaction, he did not open a little Door with the Point of his Knife?

*Ans.* No.

*Inter.* If *La Cadere* did not communicate miraculously with Part of the Host, consecrated by the Respondent at the Holy Mass?

*Ans.* No.

It was represented to him, that in this respect he could not have spoken Truth, for that one had heard him say on entering *La Cadere's* Chamber, *Tou little Glutton, you have robbed me of half my Portion.*

*Ans.* That his Answer is true, and as to what was last said, he denies it.

*Inter.* If he hath not confessed *Demoiselle Laguier*?

*Ans.* He agrees he hath.

*Inter.* Hath he made her Visits?

*Ans.* He believes he might twice or thrice in the Space of a Month that she was sick.

*Int.* Did he not take the Advantage of a pretended Sickness, to make his Visits more unsuspected to her House?

*Ans.* No.

*Inter.* What Distemper was it that ailed *Langiere*?

*Answ.* He believes it was the Vapours, to which she was subject.

*Inter.* Did he not give *La Batarel* a Kiss at the Door of *La Cadiere's* House?

*Answ.* That the Evening before Miss *Cadiere* was to depart for the Convent, he went to bid her adieu. The *Demoiselle Batarel* being there, desired him to step into a Room for a Moment, under Pretence of speaking a Word or so to him; that as soon as they were there she shut the Door, and embraced the Respondent, without a Word passing between them.

*Inter.* If out of his great Kindness of these Ladies, he did not give them leave to make Parties for Pleasure in the Country?

*Answ.* That twice or oftener, he did grant such Permissions.

*Inter.* If he did not once permit the Clerk of his Church to attend them in the Nature of a Cook?

*Answ.* He did once grant such a Favour to the *Demoiselle Cadiere*, because the Man was very well known in her Family.

*Inter.* If as they returned from one of these Parties Miss *Cadiere*, and her Companions, did not call upon him; and as they went out, whether he did not touch *La Cadiere's* Hand?

*Answ.* They did call to wish him good Night only; but as for the latter Part of the Interrogatory, he denies it.

As to the Letters, and, amongst others, that of July 22. he owned them, but said they were written with a good Intention, and as to that particularly, it was in Answer to those of *Cadiere*, which when read, fully explain it, and take off all that the Complainant and her Abettors would insinuate from some Expressions, on which, at once, they put an evil and a false Construction. This, with his averring the Truth of his several Answers, makes the End of the Interrogatory.



*The Harangue of Mr. Thorame, before the Parlement of Aix, in Defence of John-Baptist Girard, in Refutation of the entire Charge, and of the Proofs exhibited against him.*

**I**T cannot be denied that the Affair now before your Lordships has made much Noise in the World, and that there are some who would draw this very Noise into Proof; but before that has any Weight, it ought to be considered how this Report hath been raised, propagated and supported. The Family of *Cadieré*, as unreasonable as one would think it, have been industrious to spread it. The celebrated Case, and the Justification of that Lady, are published in a Style secure of diffusing it; and if it were possible for Rhetorick to mislead your Lordships, a certain late Declamation had left me no room for Defence. Let us lay aside this Noise then, which, as I am sure it will not prejudice your Lordships, so I'm positive, when our Answers are publick, it will make little Impression upon the World. Truth and Innocency need no Ornaments but a bare Relation, and therefore the Rector *Girard* hath not been afraid to trust his Defence even with so plain a Speaker as myself.

A great Part, my Lords, of the Charge, is interwoven with Terms and with Sentiments, extreamly loose and destructive to Morality; perhaps they have not been, without their Influence amongst those whose Thoughts and whose Manners are depraved enough to listen with Attention to such Things. I should be extreamly unwilling myself; and that Unwillingness is strengthened too by the Instructions of Father *Girard*, to add to the satisfaction of such Persons, by any thing that may fall from me in this Discourse. If therefore I should be less explicite on some Heads than the Cases and Harangues that have been made on the other Side seem to require, I entreat it may not be imputed to a Desire of Obscurity, but to that Regard to Decency which is its real Source.

The Order in which the Charge is drawn up, I am ready to allow would be the most natural Method for me to follow in my Defence; but the Charge of *Sorcery*, *Witchcraft*, or whatever those who formed it are pleas'd to call'd it, has made so great an Impression on me, that I cannot forbear entring upon it first, and the rather, because a great Part of what follows in the Accusation leans upon this; if it be taken

ken away therefore, whatever is supported by it must fall of Course.

I will not mispend your Lordships Time in refuting the Arguments the very learned Person who spoke on the Side of the Complainant hath produced, in order to prove the Possibility of *Bewitching* in general. I will apply myself to a more particular Point, and prove, that Father *Girard* could not possibly *bewitch* the Complainant; and then offer some Reasons to shew that the Case of *La Cadiere* did not in all Probability proceed from Witchcraft at all. If I do this, it is all that I conceive is requisite to be done before your Lordships; and as to all the fine Arguments in favour of *Sorcery, Incantation and Magick*, we may leave them to be discussed in their proper Place, a School of *Philosophy*. It is proved in the Examinations, that Miss *Cadiere*, the Complainant, owned in the Convent of *Ouloules*, that before she apply'd to the Rector *Girard*, she had seen him in a Vision, and that the Voice of Christ said unto her, *Behold the Man who shall bring you unto me*! What! Was Miss *Cadiere* subject to these Ecstasies before she so much as saw Father *Girard*? Were not they then *Possessions*? No, no, they were *holy Trances*, for she was then under the Direction of Father *Alexis*, who pronounced her a *Saint*. Well, be it so then, *Christ* in a Vision directs this Saint to one whom he assures her shall bring her unto him, and this Man is a *Sorcerer, Heretick, Magician, and Murderer*. Behold, my Lords, a plainer and more horrid *Blasphemy*! than all their ingenious Wits have been able to invent of Father *Girard*. I confess, my Lords, I think this is strong a Proof, that I will rest entirely upon it, without adding another. As to this young Woman's *Possession*, the whole Matter lies before you in the Cases; and I entreat this Assembly to consider, whether any thing offered in it carry Weight enough to convince one it was the Work of the Devil. What Crimes, what Vices, did this Devil hurry her to? Or if the Breath of Father *Girard* had sent him into her, how came she to be dispossessed? Oh! the Prior of the *Carmelites*, and young *Cadiere's* Exorcism, drove him out. It appears, that all they did was Irregular and Uncanonical. How harmless and tractable a Fiend was this? By the easiness of his Behaviour, one would suppose him their Acquaintance; at least one may venture to say, he was a near Relation to those in *L'Allemand* and *Batarelle*, which the Prior of the *Carmelites* found, and would, in all Probability, have done the like in all the Penitents of Father *Girard*, whose *prolifick Breath*,  
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in the Opinion of that Prior, infuse them, as his, by some strange occult Quality, drove them out.

We come next, my Lords, or rather we go back, to the Charge of *Quietism*, a Thing very inconsistent with *Sorcery*; and, indeed, if the original Framers of this Contrivance had but thoroughly consider'd it no Way consistent with their Plot, that a Man should be a *Wizzard*, and have it in his Power to bewitch Persons so as to make them do whatever he was minded to have done; and that the same Person should yet have Recourse to heretical Discourses to inveigle his *Penitents*; is as absurd in its Construction, as it was wicked to frame, and to disperse it. Well, but perhaps this was wisely designed to catch the whole Body of the People. In the first Place, *Witchcraft* was enough with the vulgar Sort, to inflame them against the Rector; and *Quietism*, again, being a Doctrine condemned by his *Holiness*, and yet privately taught and believed by many, might give their better sorts of Readers Content. 'Tis very probable, many might give Credit to a *Seduction*, thro' Principles of *Quietism*, who would not have had the least Regard to *Sorcery*; 'twas therefore, in this respect, well thought of, to have a *Hook* for both. In the Language of the Charge then, the Rector Girard is both a *Sorcerer* and a *Heretick*, a *Wizzard* and a *Quietist*. But what Proof is there of this? The Father is a *Priest*, and a *Religious*; his *Penitents*, who are mentioned upon this Occasion, were Persons who devoted themselves entirely to the *Service of God*, and an *holy Life*: Is there any Wonder if he taught them the Duties of *Mortification*, of *Humility*, *Obedience to the Almighty*, forgetting the Inclinations of their own Hearts, and yielding themselves up wholly to walk according to his Will, exercising themselves in *Spiritual Meditations*, and in the doing good Works, that they might be united to God in Spirit. Will any Body deny that these are *Doctrines*? or that they are not the chief *Doctrines* of the Gospel? And yet how possible was it for M. Girard so to put his Interrogatories to weak and unlearned Women, that in their Answers they might be confounded with *Quietism*, in such Points as the most acute Divines have been puzzled to decide between the *Heretical* and *Orthodox Positions*? The Passage in the Rector's Letter, concerning forgetting herself, and absolute Submission, is urged as a full Proof of *Quietism*. The Mistake in this is proved in another Place; but had the Letter been thoroughly considered, it must have proved him *Innocent*, beyond the Power of Construction. He in that Letter renders God Thanks for

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the Continuance of her Graces, and entreats her Prayers for him: Is this the Language of a *Quietest*? Or would he have wrote it to one to whom he had taught *vocal Prayer* to have been *useless*, nay, *inconvenient*?

The most essential Part of the Accusation is what relates to the Rector's *abusing the Body of his Penitente*; this was the End for which the *magical Breathings* was put in Practice: 'Twas in order to this, that he is supposed to have taught her the Principles of *Quietism*; and, in short, were it true, it is the Basis of *his Crimes*, and of *her Prosecution*. Let us then examine what has been offered to support all this: The Complainant's own Declaration is in Terms so very shocking and obscene, that I will not even repeat them, to confute them. I shall only remind your Lordships, that when she relates how the Rector put her on the Bed and perpetrated this Crime, she at the same Time mentions a Circumstance about *Aix*, which shews it to have been after her Return from the Journey she had made thither. This Return, from the Date of her Letter from *Aix*, appears to have been the 23d of *May*, 1730. and that *this* is to be supposed the first Time, follows from the rest of her Narration, *That till then she knew not what such Acts were*. We have, soon after, the News of her own, and the Rector's Suspicions of her Pregnancy; with the History of the *Draught* he gave her to procure *Abortion*: And yet all these wonderful Incidents must have fallen out within the Space of ten or twelve Days at most; for on the 6th of *June* following she went into the Convent. A probable Story, indeed! But in Plots of this Kind the Circumstances are seldom laid close; 'tis the Care Providence has of Innocency, that leaves these Flaws in such Contrivances, by which they over-turn themselves, and draw the just Judgments of their Wickedness on their own Heads. Shall the Visits made by the Rector to this Lady, become a Proof against him? Let us see on what Account they were made. Five Months passed after he became her Confessor, before he so much as set his Foot near her; nor had he then, if not requested by her Relations. Was not her Distemper, and the Distractions which she speaks of in her Mind, sufficient Cause to warrant the Coming of her Confessor? But the Rules of his Order enjoin him a Companion. True: Sometimes he brought the Complainant's Brother; and sometimes, so numerous are the potent Order of the *Jesuits* at *Toulon*, there was not so much as a Brother to accompany him thither. His shutting the Door is another Proof; the Stigma's she had on her Body, the  
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Elevation of her Breast, and those Wonders she daily pretended to have wrought on her, gave Occasion either to him or her to shut the Door five or six times, at mast. Would not Charity have supposed she was then discovering the Secrets of Heart in Confession, rather than committing lascivious Crimes? Or is *La Cadiere* a fair Lady of that Complexion, that it is impossible to be *innocent*, and *alone* with? In the Examinations, 'tis true, we meet with several Witnesses who are brought to give Evidence of *indecent Liberties* which had passed between them; but those, as People in such Cases generally do, prove more than they need. They do not only say, that Father *Girard* kiss'd and embraced his *Penitents*, but they add also, that *La Cadiere* kissed and embraced him. Admirable Tokens of a Saint, truly. Were they amongst the Number of those Things she was so innocent as to have no Idea of? Did the natural Modesty of her Sex, and the Lectures of that living Model of Virtue, her Mother, teach her no better? What Absurdities or Magick is there here? Father *Girard*, from a Religious, and a Priest, is turned into a *Sorcerer* and a *Quietist*; and the holy Miss *Cadiere*, when the Purposes of this Accusation require it, loses all her Seraphick Ecstasies, in the Transports of a *Courtezan*.

As if the Complainant, and her Abettors, were never weary of forming new Heads of their Accusation; the Father Rector is next charged with procuring *Abortion*; but of this, I think, they can scarce pretend themselves to have offered any Proof. A Maid indeed says, *That she saw the Father Rector carry up to La Cadiere a Porringer of Water*. But who saw the Red Powder, which changed it from the most innocent Vehicle into a murdering Potion? Miss *Cadiere* says, *He brought it her eight Days successively*. What, did he Visit her so often, and at such an Hour? Why is not this proved? Did she keep her Bed so long, and none of her Family attend her? *It was*, say they, *an officious and even an indecent Act in her Confessor, to bring Water*. Was there no Servants in the House to perform such an Office? Why really there was one Servant: She happened to be otherwise employed. And *La Cadiere* making horrible Complaints of Drought, occasioned by the Torments of Possession, her Confessor brought a Porringer of Water in the Presence of the whole Family, to quench it. But, to put this Tale of the *Abortion* beyond Dispute, let us recollect what has been offered before, that Miss *Cadiere* does not charge the Act of Debauching her to have happened till the very latter

End of *May*, and the whole of this Story of the *Water-fetching* happened, according to her Maid's Account, in *April*, i. e. a little after *Easter*. 'Tis pity, when they were adjusting this Prosecution, they had not had a little Regard to Possibility, at least so that at the first sight of Things either the Mistress or the Maid might not appear to have sworn falsely.

We are now arrived at the last Article of this famous Prosecution, and, indeed, it seems to be high Time we should. The most material Part of what is urged upon the Topic of suborning Witnesses, is a Letter which passed from one Lady to another, on the Subject of this Affair. It is therein said, That one of the Persons who swore to certain Liberties she saw pass between the Rector and his *Penitente*, is a Person of ill Fame: That it will be sufficient to over-turn the Weight of what she says, to call such and such People, who would expose her Falseness by their own Testimony of the Truth. The Writer avers to the Lady to whom she writes, who is a Sister in the Monastery of *St. Clare*, that she need be in no Apprehension as to any thing which might follow from the Part she took in this Affair (as she might well apprehend, from her Superior's siding with *La Cadiere*). Taking it thus, then, in the Light they place it, what Crime, what Subornation does there appear? As to what passed in the Series of this Prosecution, before it was in the last Resort remitted to the Examination of this honourable *Assembly*, we have fully accounted for, in a Paper delivered to your Lordships.

Having thus, in the most succinct Manner I am able, laid before your Lordships the Arguments which to me seem convincing of the Rector's Innocence, it becomes me next to entreat your Patience to hear that just Charge we bring against *La Cadiere*; who fearing, since Father *Girard* had declined the Direction of her Conscience, that all her false Pretensions to Sanctity would lose their End, the World paying so great a Regard to the Virtue and Merits of that Priest, that his leaving the Care of her would alone blast all her growing Reputation. Her Brothers, and Father *Nicholas*, who had their private Reasons as well as a common hatred to the *Jesuits*, pushed her first into a pretended *Possession*, and then on making this Charge: She herself hath once confess'd this, and continued steady in her Retraction for eleven Days. Behold, my Lords, the secret Motives to an Affair which has made such an *Eclat*, to the Scandal of an whole Order,



*Order*, if not to the *Catholic Faith*. The Father *Girard* submits, well satisfied, to your Judgment; and instead of clamouring for Justice and Punishment, entreats you would examine all Things thoroughly, that his Innocency may appear without a Stain. He is contented to wait your Decision in Confinement; he relies on your Wisdom and Impartiality, and attends your definitive Sentence with an Equality of Mind, void alike of *Guilt* and of *Fear*.

**EXTRACT of the CONFRONTATION of the**  
*Demoiselle Mary-Catherine Cadiere, and Father John Baptist Girard, &c.*

*Int. 7. Mary-Catherine Cadiere*, were you under the Direction of *Father John Baptist Girard*, as a Confessor?

*Ans. I was.*

*Int. 8. Father John Baptist Girard*, is the Answer of the Respondent true?

*Ans. It is true.*

*Int. 10. Mary-Catherine Cadiere*, did you, before the Officers of Monsieur the Bishop, make a Declaration of the Nature with this now shewn unto you?

*Ans. I did.*

*Int. 11. Was the Declaration so made as aforesaid, upon Oath, or not?*

*Ans. It was upon Oath.*

*Int. 12. Were the Matters therein contained true?*

*Ans. They were.*

*F. Girard*. I would ask, Whether she did not retract all this, and say, it was false?

*Int. 13. According to Girard's Question.*

*Ans. I did; but I had something given me to drink, which disorder'd me so that I knew not what I said.*

*F. Girard*. I would ask, Whether she did not persist in this Denial for the Space of eleven Days?

*Int. 14. According to Girard's Question.*

*Ans. Yes; but I was threatned all the Time, and durst not own the Truth.*

*Int. 15. But your first Declaration was the Truth, was it not?*

*Ans. It was.*

*Int. 16. Would you ask any Questions of the Father Rector?*

*Miss Cad.* I would ask, Whether he has produced all the Letters he ever wrote to me.

*Int.* Accordingly.

*Ans.* He believes he hath omitted some; but they related to what had passed in Confession, and so he could not discover them.

*Int.* 20. If the latter End of *May* was the first Time that the Father abused her? Or if he abused her then?

*Ans.* It was the first Time she was sensible, when he committed the Abuse on her at other Times she was in Fits, and only knew it by Circumstances.

*Int.* 23. If she asked him after he had abused her, *What he had done?* and that instead of answering, he laugh'd?

*Ans.* He did.

*Int.* 25. If she represented her Scruples of Conscience to him, about his behaving towards her in this Manner?

*Ans.* She did, in the most moving Terms she was able; That he bid her lay aside all Scruples, it was only a *New Way* of bumbling herself, to arrive at Perfection.

*Int.* 27. Father Girard, Do you ask any thing more?

*F. Girard.* No.

*Int.* 28. Do you ask any Questions, *Mary Cadere?*

*M. Cadere.* I would ask, If *La Laguiere* were not with Child by him?

*Int.* 29. Accordingly.

*Ans.* Does not know *La Laguiere* ever was with Child.

### End of the CONFRONTATION.

*Mr. Chaudon's* REPLY before the Chamber of Parliament at Aix.

*My LORDS,*

I Appear now here, in order to answer the Arguments which have been offered to prove the *Innocence*; or, I may say more truly, to varnish the *Guilt* of *Father Girard*. The Romance which for this Purpose hath been framed, were it not for the Circumstances of Things and Persons, would afford Matter of Diversion; but considering its Inconsistencies, Absurdities, and the meer Inventions of which it is full, it cannot certainly have any Weight in the Breasts of your Lordships, or of reasonable Persons.

The

The Basis of all the Father pretends to lay in Vindication of himself, presses on this, That the *Graces, Visions and Transfigurations of La Cadiere*, were so many Forgeries; the Suspicion of which made him for a long time uneasy, and on a full Discovery, occasioned his declining the Direction of her Soul. Would the Rector have us believe this? Well, to shew our Complaisance for once, we will. But tho' this be the Corner-Stone in his Apology, yet he pulls it down in the first Step he takes. Miss *Cadiere* had a Vision, *he says*, in which she saw him, and, by an intelligible Voice, was directed to him, as he who should bring her unto *Christ*. The Father, who believes, or professes to believe nothing of her Trances or her Visions, would yet establish this; he quits all the laboured Reasons against Possibility of *Bewitching*, and places his chief Hopes of being acquitted on this Head, in one of the *Revelations of Miss Cadiere*.

Can the Rector, or those who undertake his Defence, imagine, that after the positive Proofs which have been offered of the miserable Condition in which this unhappy young Woman was, the Depositions of the Sisters of the Monastery of *St. Clare*, at *Oulionles*, that she complained of being beaten by Evil Spirits, and the Marks still appeared, the Testimony of the two Curates at the *Cathedral*, and of the Sister *Beausier*, who was an Eye-witness of *La Cadiere's* miraculous Communicating in the Convent, and was present also when the Rector *Girard* came in, and affirmed it was he that Communicated her, and said to *La Cadiere*, laughing, *Ab ! my little Glutton, Will you always rob your Father of half his Portion ?* Can they imagine, I say, that her Possession, or its Author, admits of any Question? Will Certainty yield to Sophism, ever so well arrayed in Language? Or shall an artful Oration, rhetorically disclaiming Rhetorick, prevail against the fullest and the plainest Proof?

Your Lordships may perceive, that I follow the Order of the Father's Defence, as being what you last heard; and therefore pursuing its Tract is the most likely to avoid Confusion. Let us turn then to what is urged to acquit him in respect to the Charge of *Quietism*. He has divided *Quietism* into two Sorts, the Spiritual and the Carnal. His Harangue runs then upon the Impossibility of a Man's being at once a *Sorcerer* and a *Quietist*: But sure, when they dwell so much on this trite Observation, they forget their own Distinction, to which we must recur. We do indeed acknowledge an Impossibility in a *Sorcerer* to be a *Spiritual Quietist* because



because *Spiritual Quietism* supposes a *zealous Faith* and *servent Love* of the *Divinity*; but that a *Sorcerer* should make use of *Quiestical Principles* to seduce those whom he desired should yield to his lewd Inclinations, is, I confess, to me a Proposition in which I see no Contradiction. As to the rest of his Pretences, they are of the same Cast: He says, That M. Girard might very easily, by artful Interrogations, have induced two illiterate Women, to confess they were taught certain Principles which look like *Quietism*; an Heresy which, in our Directors Opinion, borders so nearly upon Truth. This might have worn the face of Probability, if the Questions of M. Girard had not been to be found in the *Examinations*, where, instead of being artful, they are the plainest imaginable, and the Answers of the Women rational and direct. He appeals then to the famous Letter of the 22d of July, in which the very Essence of *Quietism* is expressed in full and direct Terms. But because there is a Passage that mentions returning *God thanks*, and another that *entreats her Prayers*, this Gentleman's Harangue ventures to affirm, that they must acquit him beyond Construction. But with whom must they acquit him? Not surely with your Lordships, who know, that the *Dollors* in *Quietism* allow the lower Classes of their Scholars the Use of *vocal Prayer*; and even *Molinos* himself allowed it, till they came to their *Spiritual Elevation* of Mind, which they call the *Interior Solitude*. Taking then, my Lords, the whole of this together, it is the plainest and clearest Proof of our Charge that can be. *Forget yourself, and be entirely Passive*, is the Principles of *Quietism*, as they are taught to a *Novice*, as the *giving God Thanks*, and *desiring her Prayers*, shews, that as yet she was no farther advanced; tho' all the *Examinations* of his *Penitents* confirm, that the End of his Directions was a *Spiritual Union*, from whence follow'd an Indifference of outward *Acts*, the very *Carnal Quietism* he had so rightly distinguished.

Having shewn how unsuccessful the Defender of the *Re-ctor Girard* has been on these Heads, let us proceed to see how happily he has succeeded elsewhere. We are now, my Lords, descended to the *Spiritual Incess*. He pretends, my Lords, to a great deal of *Charity*, throughout his Defence; and, in Return, he would fain have us have *Charity* enough to believe, that all his Visits to a young Lady before she was up, being lock'd alone in her Bed-Chamber, examining there her Side, her Breast, &c. and measuring the Distance between her Paps and her Ribs, were so many *Acts*, at the most, of an

*imprudent*

*imprudent Pity.* Methinks, my Lords, here is Occasion for another of the *Evangelick Graces*; for, if I am not mistaken, an *uncommon Faith* is necessary in whoever believes it. Had his Interviews been so innocent; why were the Mother and Brothers of the *Penitente* always excluded? He says, It was very improper they should see him viewing his *Penitente's* Side, Breast, &c. I agree to that; but did he ever come without viewing them? Had there been no sensual Pleasure taken in the Sight, need it have been so very often repeated? Sure our Confessor's Concessions are so large, that it's no Breach of Charity to suppose even the most *criminal Excesses* to employ his Moments. Such Practises in the Priests are no such Miracles as never to have been heard of: *Lewis Gaufridy*, burnt alive by *Arret of Parlement* in 1611, was a parallel Instance. 'Tis well for *Girard*, if the Parallel run no further than *their Crimes*. The Sophism in the Defence, which would represent it as an Inconsistency to say, that the Rector *abused the Body of his Penitente when she was in an Ecstasy*, and totally deprived of Senses, runs only on the Manner of her knowing it, when it is confess'd she was *insensible in the Act*. Without falling into Indecencies, my Lords, are there not Marks enough by which this unhappy Lady, tho' insensible at the Time, might afterwards come to know she was ruined by the *Abuses* of this *libidinous Priest*? Nay, does it not appear from her Declaration that *He owned it*, and would have persuaded her *It was the Will of the good God, that there should be such an Union between them*; impiously averring, *her Mind would grow more pure from this holy Liberty*. But the Hinge of his Defence, in this respect, turning upon a seeming Variation in Time, between what *La Cadiere* and the Maid-Servant have sworn, in relation to the *Abuse* and the *Abortion*, it naturally draws our Reasoning to that Point.

Let us then, my Lords, descend to considering the Charge in regard to this Article, and therein particularly this Objection, on which the Accused so confidently relies. He pretends, that the Time in which he administered the *Discipline*, (placed rightly on or about the 23d of May,) was the Time fixed by *Cadiere* for the first of his Abuses. Miserable Man! To what wretched Excuses hath he Recourse? The Deposition of *La Cadiere* plainly prove the contrary. She says indeed, *That this was the first time she was sensible when he committed those Crimes*; and she innocently relates the very manner of its Perpetration, in Terms too direct to be repeated here. Yet since the Rector hath thought fit to mention

mention this *Epoch*, as he calls it, I cannot omit taking Notice of what concludes her Declaration, which, since he admits the first Part, must be admitted also, wherein she says, *That the Father abused her in the same Manner every time after that he came to their House.* But what is there in all this that clashes with the Deposition of the Maid? tho' *La Cadiere* saith, *That this was the first time she was sensible in the Act*, yet she says as plainly, *That he abused her often, when in Agonies and Trances.* As to the Evidence of the Servant, it is not only a Proof of the *Abortion*, but it is a full Proof of the Equivocation of the *Jesuit*, who pretending, *That there was but one Servant in La Cadiere's House, and she out of the Way*, would insinuate, that the Rector carried up the *Porringers* because there was no Body else to carry them. How false is this? Were not the Mother, Sister-in-Law and Brothers there, to carry them? Nay, does not the very Maid, whom *Girard* would have us believe was out of the Way, swear, *That so far from it, she was in the Kitchen when the Rector came for it, and that she, as well as the rest of the Family, would have spared him a Labour so unbecoming his Office?* But how came the Father to carry it in a *Porringer*? He enquires, *Who saw him put the Red Powder in it?* There is no doubt he took care to conceal that; but his carrying it in a *Porringer*, and that constantly, is a strong circumstantial Proof of his putting something in it. Was not a Glass more proper for Water? Or were there no Glasses as well as no Servants in the House of Mrs. *Cadiere*? But the Pot of Blood; Is there no Credit due to that neither? The Maid says, *She received it at the Door, and that Father Girard was in the Room.* The Rector owns he saw it, but denies that he used the Expression *What Imprudence!* which the Servant, on her Oath, declares she heard him say. My Lords, let us put this together; he is accused of giving Powder, in a *Porringer* of Water, which procured *Abortion*. That soon after it was taken it produced a Flux of Blood. We have proved, even beyond his Denial, every Circumstance which would admit of Proof. Shall his asking an unreasonable Question, *Who saw him put in the Powder?* weigh against so clear Evidence, confirmed in most Things by the Evidence of himself?

It is with great Pleasure, my Lords, that I come to the last Head in this Dispute, which brings me so near an End of that Trouble which so long, and so perplexed an Affair, must have given to your Lordships. It relates to the *Subornation of Witnesses*, and the Methods made use of to delay Justice:



Justice. The Facts, my Lords, are so notorious, that you will pardon my Expression in saying it, were to weaken our Cause, were we to dwell on particular Proofs. Does not all *Toulon* Ring of the Injustice done us there? Was not the Conduct of *Father Sabatier*, and his absolute Direction of those, who in Justice ought to have had no regard to any Party, so flagrant, as to be beyond a Denial? Has not the Hardships put upon the Complainant been contrary to the known Rules of Law in *France*? Hath she not been shut up in Prison, mal-treated there, and all who durst appear in her Behalf threatned, while *Father Girard*, tho' under such an Accusation, was at full Liberty, not only in his Person, but in his Office, that is, he was with Impunity permitted to pollute the *Ministry*, the *Altars*, and even the *holy Sacraments* of God? Such, my Lords, has been the injurious Treatment of an *abused Innocent*; such the impious Lenity used towards a *Jesuit*, charged with the blackest Crimes.

I was in doubt, my Lords, whether I should so much as mention the Charge brought against us of a Conspiracy. To repeat it only is to repute it. They would have your Lordships suppose, that a poor young Woman, who had not only lead a blameless but an edifying Life, utterly unacquainted with the World, and with its Vanities; whose Thoughts appear, even from her Enemies, to have been always taken up with her Creator, should, at *twenty Years* old, take a Resolution to expose a *Priest* and a *Jesuit* of *Fifty*? whose Interest, at least, if not his Reputation, set him almost above Censure. That she should acknowledge herself a *Prostitute*, an *Accessory* to Murther, and a *Share* in an additional Load of Offences, too many, and too shocking to relate; and this at the Instance, and by the Contrivance of the Prior and her Brothers, all *Ecclesiasticks*, who were sure to reap nothing but *Sufferings* from such a Prosecution? Is not this the Tale they would impose on your Lordships? when 'tis too ridiculous to deserve Credit, even from a *Nursery*. Its only Use could be, to give the *Order of Jesuits* an Opportunity to interpose in his Defence, by representing his Accusation as a Plot againk their Society. Alas! how mean a Shift is this? Do we not already know, that the *Jesuits* are ever ready to support one of their Number, let his Charge, or even his Crimes, be what they will? Are the *Maxims* or *Intrigues* of those Fathers so secret, as to escape all Notice? No sure, we have had the traitorous and rebellious Positions of that powerful Body engrav'd on *Pillars of Stone*. Are the *Arrets* of *Parle-*

went forgotten, which banished them the Kingdom? Or are the Crimes no longer remembered, that drew on them this Punishment? Why, my Lords, are we charged with attacking the Order? Do they not take the Blemish of his Offences on themselves, by the extraordinary Assistance they afford? What Concern, what Interest, what an immense Expence have they put themselves to, and yet to no Purpose, since the Stain will remain indelible, whether he meet the Punishment due to his Crimes, or is acquitted before your Lordships, after the Evidence given against him has convicted not only all who heard it, but even all France, and all Europe, Protestants and Catholics, who unanimously proclaim him Guilty, and wait impatiently for that Sentence of your Lordships which shall doom him to his deserved Fate.

[\* \*] The Editor thinks proper, in the Close of these Speeches, to remark, That My Lords, Your Lordships, &c. are Terms made Use of in Compliance with the English Custom in Pleading, where Messieurs les Judges would not have sounded so well.

The Examination of Witnesses being fully concluded, the Parties interrogated seperately, and the Advocates having finished their Speeches, the Chamber of Parliament took some Space of Time to consider what on each Side had been offered, till the Complainant, *La Cadere*, presented a Petition; on which, a Day being set for pronouncing the definitive Sentence, the Persons concern'd appearing, Monsieur the first President spoke in the following Terms.

**T**HE Members of this Parliament having heard all which on either Side could be produced for the informing their Judgments, in respect to the Process of the *Demoiselle La Cadere* against *John Baptist Girard*, Priest, Religious, of the Order of *Jesuits*, or in regard to what was objected by the said *Girard* to the Reverend Father, *Nicholas*, Prior of the *Bare-footed Carmelites*, and the Brothers of the *Accusatrix La Cadere*, as to a malicious Combination, by prosecuting him, to injure and asperse the Society of *Jesuits*: Having impartially weighed the Evidence given as to each Point, the Harangues and Reasonings of the Advocates, and consider'd the Tenour of the Laws, and the Proofs exacted by them against Persons accused of such Crimes; the Duty of my Office requires that I should acquaint you with the Result of their Debates.

I am therefore to inform ye, that what the several Witnesses have deposed, with relation to the *Principles* taught by Father Girard, to his *Penitente's*, the *Comparison* which may from thence be made between them and those of *Molinos*, the Nature of his *Lectures*, and other *Circumstances*, with relation to the *Quietism* charged upon him.

The Evidence of *La Cadiere's Possession*, the extraordinary Events that are sworn to by M. Girard and M. Gondalbert, two reverend Persons, present at her *Exorcism*, the Condition of several other of the Father Recollet's *Penitents*, the Depositions of Sister *Beauséjour*, and the other Ladies of the Convent of St. Clare, as to the *Transgression* of the *Complaignant* in that Monastery, given in Evidence as to the *Sorcery*.

The Breaches committed against the *Cannons* of the Church, as well as the particular *Rules* of the Order of *Jesus*, in repeated Visits to the *Demoiselle Cadiers*, his being alone, and even lock'd up with her so often, and for so considerable a Space, at each time; his Confession as to the *Indecent Liberties* taken in examining her *Stigma's*, in her Side, Breast, &c. and the Confession made with Tears, by *La Cadiere*, to the Sisters at St. Clare, with the Proofs of what his other *Penitents* have owned, with respect to the Charge of *abusing* their Bodies.

The Circumstances of the *Porringers* of Water brought up by Girard; the Sight of the Blood, and the positive Proof of the Servant to his *Expression* on that Occasion; the equivocal *Answers* of the Father, on his *Interrogatory*; and the steady *Affertion* of the *Complainant*, as to the several *Facts*, specified in her *Accusation*, and her *Process*, here, and at *Toulon*.

These, I say, taken *altogether*, and *disjunctively*, as to each Part of the Charge, hath made such an Impression on the Minds, and so fully convinced in their Opinions, *Twelve* of the Members of this Assembly, that they have delivered their *Voices*, That John-Baptist Girard is fully proved guilty of the **QUIETISM, SORCERY, DEFILING and ABUSING HIS PENITENTE**, and in procuring her **MISCARRIAGE**, and, in Consequence thereof, have adjudged him to be **BURNED ALIVE**.

While on the other Side, the nice *Distinctions* which are required to sever the *Orthodox Doctrines* of the Catholick Church from the Errors of *Spiritual Quietism*, consisting only in an *enthusiastick Piety*, and unintelligible to the Capacities of Women, like *Allemande* and *Baturelle*. The Proof of Sister *Hermite*, that *La Cadiere* owned her having *Visions*, before



the was under the Direction of Father Girard, that she was shown him in an *Ecstasy*, and heard a Voice from Christ, which told her, *Behold the Man who shall bring you unto me*; the Evidence of the *Spiritual Lust*, depending only on the Complainant's own *Declarations*; the Circumstances of the Proof being *trivial*; and the *Depositions* as to the *Abortion*, *circumstantial*; Nine of the *Members*, for these Reasons, have fully acquitted him.

The same Reasons weighing with Three others of the *Members* of this *Assembly*, to far as to incline them to abate of the *Canon Punishment*, and yet not convincing them entirely of his *Innocence*, they gave their *Voices* that he was guilty of *Perverting his Penitents*, by teaching them an *heretical*, or at least *unintelligible Divinity*, allowing them too great *Indulgence* with respect to *Sensual Pleasures*, and giving great *Offence* through the *Imprudence* of his *Conduct*; wherefore they were only for abating the *Severity* of this *Sentence*; but on further considering the *Facts*, the *Reasons*, and the *Circumstances* laid before them, they have thought fit to change their *Sentiments*, and, with the other *Nine*, to acquit him.

In this Equality of *Voices*, the *Laws*, and *Customs* of *FRANCE*, tender in shedding *Blood*, and careful of his *Majesty's* *honour*, command me to Discharge the accused *Father Girard*, as to this *Prosecution*; but by unanimous *Voice* of *Parliament*, he is to be delivered up to his *Superiors*, and to be left to their *Justice*.

With respect to the *Charge* against *Father Nicholas*, Prior of the *Bare-footed Carmelites*, and the two *Brothers* of the *Convent*, the *Parliament*, *en Face*, Discharges them.

As also the Complainant *Mary-Catherine Cadore*, yet without Abatement of the *Charge* as to the *Prosecution* at *Paris*, in which her *Failure* is justified by her *Recantation*.

The Members of this Assembly, that they have delivered their *Verdict*, I have already said, is fully proved guilty of the *QUAINTA, NOBILITATE, DAVING AND ABUSING HIS PAVILMENT*, and in procuring her *MISARRING*, and in consequence thereof, have adjudged him to be

BURNED ALIVE. I N I S

While on the other side, the nice Distinctions which are required to save the Orthodox Doctrine of the Catholic Church from the Errors of Spiritual Quaintism, consisting only in an Catholicick Pity, and unintelligible to the Catholics of *Worms*, like *Allwounds* and *Barnetts*. The Proof of Sister *Hyemite*, that *La Cadore* owned her having Vision, before